

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

ENERGY and hope, as well as boundless faith, were characteristics of the Apostle Paul. Even when he called himself "Paul the aged" he wrote the sentence: "This one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Some one has said, the Past is gone, the Future is before us, the Present is ours. The children of this world and men of affairs realize the truth of this in the pursuit of pleasure and attention to business. With much more reason should the children of God leave the things that are behind, press on and live in the future and work in the present. In our relation to God we have the comfort and assurance that through the blood of the everlasting covenant, He hath removed our transgressions from us. In the Old Dispensation the Lord said to His people, "When I see the blood, I will pass over you;" and in the New Covenant we read, "The blood of Jesus Christ His Son cleanseth us from all sin." The past mistakes and sins are with God; for the present, the Lord shall help them

who place their trust in Him—His mercy is from everlasting to everlasting upon them that fear Him; and for the future, a crown of victory is assured. Hope is the anchor of the soul secured to the Rock of Ages.

If any human being ever had good cause to rest upon his laurels, surely it was the Apostle Paul. But he thought no more of his achievements in preaching the Gospel and winning souls for Christ than he did of his sins and transgressions. All that is behind me, he said in substance, and why should I waste time in looking back? If the Lord forgets my sins and iniquities, why should I remember them; and as for any good I may have done, it is too little to be worth remembering. There is work to be done in the present, for only while it is day can we work; and that work is to lift up Christ before the gaze of men and to make known what He has done. Blessed are they who can say, "This one thing I do." The reward, the prize, is certain, for every Christian who is a co-worker with Jesus Christ in the salvation of souls has a rightful place in the Father's house. This is the Promise. This is our Portion. This is the Prize.

The Prize in Christ Jesus.

While Paul was pressing toward the mark of the prize we may be sure he was active in testifying, preaching, exhorting. His calling and election had been an assured fact. He knew that he was saved, but he did not rest upon his past experiences—"I count not myself to have apprehended." There was yet more to be done before he could attain the prize. So forgetting the things that are behind, the pain, the sorrow, the temptations, the trials, the difficulties, and reaching forth unto those things which are before, there are the promises of God in Christ Jesus that the prize shall be gained—the resurrection, life eternal.

"If ye then be risen with Christ, seek those things which are above."

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

"Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Later on, after doing effectually the one thing for which he lived—to lift up Christ and make Him known to others—the Apostle could say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them also that love His appearing."

Strength for the Work.

All business men, and especially Christian workers, think there are some things which they would like to finish or see completed before they are called away from this life.

The Editor of this Magazine confesses he is one of that number. Through faith in Jesus Christ and trust in Him and in the promises of our God he expects the crown that awaits every sinner saved by grace. Meantime, there is so much to be done in every good cause that he wants to keep head and heart and hand at work in the cause represented by Christ's Mission and this Magazine as long as it pleases God to leave him in this mortal life. Speaking after the manner of men, there is reason to believe that he has many years of work and usefulness before him. As was said in the January **CONVERTED CATHOLIC**, his natural strength has not abated. Indeed, his friends say he is more robust physically than he has been for many years past, and his grip upon the work has not relaxed. With increasing confidence we quote further from that editorial:

"Faith in God in the hearts of the workers is stronger than ever, and it is well founded, for He has comforted them in their bereavement as He has comforted others who have placed their trust in Him. Blessed be the name of the Lord!"

Extension and Perpetuation of the Work.

The "unfinished business" for the workers in Christ's Mission is the extension and perpetuation of the institution. After completing twenty-five years of usefulness in the cause of religion and of American patriotism, it should not be allowed to die. By the co-operation of the friends who are interested in the work, it can be placed on a solid basis this year, and the occasion of the twenty-fifth anniversary of Christ's Mission seems to be a fitting time for those who would not willingly let it die, to come to its support.

The Anniversary Endowment Fund.

Nearly one thousand dollars have been received for the fund which the friends of Christ's Mission desire to make up in commemoration of the twenty-fifth anniversary of the work. This was started by a dear friend in Iowa who sent two hundred dollars, "for the perpetuation of the work of Christ's Mission." Other gifts have followed this generous contribution, including one hundred dollars from an ardent admirer of this Magazine in New Orleans, "to make up for the lack of appreciation of Cardinal Gibbons who ought to send \$100 in recognition of the good work done by Christ's Mission in evangelizing the Roman Catholics." The collections at the anniversary meetings have amounted to one hundred dollars, contributed chiefly by the poor people who attend regularly.

Many friends in renewing their subscriptions for this year have sent an extra dollar for this anniversary fund. With the blessing of God, this fund will grow until a reasonable sum is made up that can be set apart for the use of the work. Let all the friends who are interested do what they can in co-operation, and the result will be satisfactory. God works through human instrumentalities, and we believe He will bless the work of Christ's Mission in future even more than He has done in the past; and it has been greatly blessed. Many of the dear friends who helped to sustain it in days gone by have been called to a higher service; of those that remain, we give thanks to God that they have seen the fruit of their benefactions in the progress of the work, and we are confident they will make it still more useful by their contributions this year.

Loving, Helpful Sympathy.

We cannot forget the children whom the Lord, who gave them to us, has taken to Himself. But our loss is their gain, and there remains with us the memory of sweet joys in their companionship. Their presence as children in our home was a well-spring of joy in our lives, and for nature's grief there is the consolation of knowing that through the life, death and resurrection of Jesus Christ we shall be reunited in the life eternal. All the dear friends whose loving sympathy has been tendered at this time can be assured that their kindness has not been in vain. The Lord comforts the hearts that trust in Him, and the everlasting arms bear them up.

"BLESSED ARE THEY THAT MOURN."

If mortal man had never known a woe,

If human hearts were free from doubts and fears,

The joy of comfort we could never know

When God Himself shall wipe away our tears.

—
New York, Dec. 20, 1904.

My Dear Dr. O'Connor: By a vote of the Presbyterian Ministers' Association on yesterday, I was requested to express to you and Mrs. O'Connor our sincere sympathy for you in the loss of your beloved son.

Recognizing that human sympathy, however lovingly bestowed, cannot dry the tearful eye, or reach the throbbing heart, we commend you unto the "God of all comfort," praying that He speak His own words of help and of grace to you both in these sad hours of your grief.

On behalf of the Association,

Very lovingly yours,

ARTHUR N. THOMPSON,
Secretary.

Christ's Mission Work.

The prospects for a wide extension of the influence of the work of Christ's Mission during the year 1905 are very bright, especially in view of the various movements in different parts of the world within the Roman Church, all tending to its disintegration. If Protestants will keep their hands off, and refrain from giving their money and their influence in aid of the Papal political machine, that evil system will soon be brought to an end by the victims of its tyranny. These "come-outers" should be sustained by evangelical Christians in every country.

The evangelical influence of Christ's Mission, exerted largely through THE CONVERTED CATHOLIC, will certainly be increasingly felt in the Los von Rom agitation in Central Europe; in the Independent Catholic Church movement in the Philippines, under Archbishop Aglipay; in the work of evangelical Christians in France to take advantage of the rapidly approaching separation of Church and State there for the spread of the Gospel in that land; in the secession from Rome of large numbers of Polish people in this country under Bishops Kozlowski and Hodur, and in the movements towards emancipation from the tyranny of the Roman Church in various South American lands. In passing, it can be safely predicted that what France does to-day, Spain and Portugal will do tomorrow, and Italy the day after. Christ's Mission keeps in touch with prominent workers in all these lands, this Magazine not only supplying them with excellent aid in their operations, but affording them a con-

crete example of the broad, patient, courteous, Christian spirit in which such work should be done, as well as the high intellectual and moral plane on which it should be conducted.

Pastor O'Connor is naturally much interested in France just now—and so is the Rev. A. H. Lambert, now of Arecibo, Porto Rico. Brother Lambert was a Redemptorist orator of considerable note, who was converted at Christ's Mission in 1894, and who, after successful work in Jamaica, West Indies, has firmly established a flourishing church—with an edifice of its own—as well as a number of outlying mission stations in Porto Rico. He is a native of Belgium, and the French language is his mother tongue. He feels that the work at Arecibo can now be carried on by other good men, and that he would find an excellent field for his evangelical labors at this time in France. These feelings are shared by Pastor O'Connor, who received part of his early education in France and who thinks that some months spent by him in that country this year with Brother Lambert would be of value to the cause of the true Gospel in many ways. The way does not yet seem open for the accomplishment of this purpose, but it is being made the subject of earnest prayer and consideration.

Christ's Mission continues to be visited by priests for conferences, counsel and aid. During the months of December and January, several came—three in one week—and each received the counsel and encouragement suited to their individual cases.

Good accounts are received of sev-

eral of the priests who passed through the Mission in recent years, and who are now doing excellent work in various places. The young priest from South America, whose case was laid before Pastor O'Connor by Bishop Joyce last year, is making rapid progress in the English language and in other studies in preparation for Christian work, and gives promise of becoming an earnest and successful missionary.

As the outlook improves, and the vast field of the direct operations of Christ's Mission enlarges with every new advance made by Roman Catholics towards emancipation from the tyranny of the Italian oligarchy of the Vatican, the workers of Christ's Mission go forth to war—literary and other—with stout hearts, encouraged by past success, and by the promise, in so many quarters, for future victory for our Lord. Emile Ollivier declared, in 1870, that the French ministry entered "with light hearts" upon what proved to be a disastrous war. Our hearts are not "light," but they are strengthened by faith in God and the knowledge that His promise, yea and amen in Christ Jesus, is that His word shall not return unto Him void, but shall accomplish the work unto which He has sent it.

While the work of Christ's Mission for the last twenty-five years has been one of faith, and the labor has been one of love, it must always be borne in mind that its success has been the result of the united prayer of the people of God who have been interested in this movement. Scarcely a letter comes with a subscription for the Magazine or a request for literature

or information, but there is a prayer at the close—"God bless you in the work of Christ's Mission." God hears such prayers, and such work will prosper. Blessed are they who take part in it; they gain souls for God.

From a religious point of view the perpetuation of the work of Christ's Mission is one of the best means of solving the Roman Catholic question in the United States.

T. C. M.

The Twenty-fifth Anniversary services were continued on January 8 and 15 when Rev. Drs. Myers and Sanderson preached; January 22, when Dr. Pentecost delivered an eloquent address, and on January 29, when Bishop Sabine preached. The speakers for February will be Rev. S. H. Hadley, of the McAuley Mission, on the 5th; Dr. George E. Strobbridge, Washington Square Methodist Episcopal Church, on the 12th; Dr. John Bancroft Devins, editor of the *New York Observer*, and one of the trustees of Christ's Missions, on February 19; and Dr. J. C. K. Milligan, of the Washington Heights United Presbyterian Church, on February 26. Dr. Strobbridge's sermon on February 12 (Lincoln's Birthday) will be a religious and patriotic address on the life and work of the great President in whose martyrdom so many Roman Catholics were concerned. This address was delivered before the Republican Club of this city some years ago, and was accounted the most beautiful tribute to the martyred President ever heard in the city.

Rev. Thomas C. Hall, D.D., of Union Seminary, son of the great Dr. John Hall—the good friend of Pastor O'Connor—will be the preacher on March 5.

Let There Be Light.

The light of the Gospel is dispelling spiritual and intellectual darkness all over the world, and no countries are now receiving more benefit than those lying in the darkness created by the Roman ecclesiastical system. In France, Austria, Spain, Portugal, Italy, Cuba, Porto Rico, the Philippines, and even in the priest-ridden lands of South America, the people are beginning to see many things that they never saw before—very largely by the light of the Bible. They are beginning to see Jesus as their one and only great High Priest; to see the Bible as the inspired word and revelation of God to them; and to see the Papal system as it really is—a huge man-made organization created and run by a group of Italians for political and personal objects.

When Roman Catholics of any land see these things clearly, they do just what other people would do under the circumstances. They come out from under the dominion of the priests, and live in the sweet liberty of the children of God. They read the Bible for themselves—without troubling themselves what the Pope and the Church think or say about its interpretation—and try to do as it tells them. They pray to Christ Himself without asking the aid of any priest or saint or angel or the Virgin Mary, and receive answers to their petitions in the knowledge of sins forgiven, and in help and grace for the daily work and trials of their lives. By living near to God, through faith in Jesus they live in godliness, honesty and sobriety—virtues often conspicuous by their absence from the lives of many Roman Catholics, as of others, who have not learned the way of God by following Christ.

Evangelize New England.

Mr. A. A. Berle in an article on "The Transformation of New England," says:

"The Episcopal diocese of Massachusetts has lately been divided because of its growth, and the eastern half has now as many communicants as the whole diocese had when the present bishop was consecrated ten years ago. The growth of the Roman Catholic Church has been so great that Boston can fairly be called a Roman Catholic city. The statement was made a few years ago, in the midst of an election controversy in which religious prejudices had a large part that 'at noon Boston is Republican and Protestant, and at 6 o'clock it is Catholic and Democratic,' alluding this way to the presence for business purposes of the Protestant suburban population during the day and their absence when the real Boston went to bed at night. The ideas and ideals which go with this change in the religious expression of the population apply with almost equal force to every city in New England.

For the last twenty-one years this Magazine has had one thing to do—to bring all who read it nearer to God and God in Christ nearer to them. Its patriotic work in warning the American people against the papal pretensions is a corollary of its religion. Therefore it appeals confidently for support to all good Christians and all good citizens. Subscriptions are now due for the year 1905.

Dear Sir: I regard the Magazine as one of the very best that comes to my library, and read every article in it. Your work should receive the most sincere and earnest approbation of all true Christians and loyal citizens of this country. Wishing you great success and God speed in your efforts.
W. O. B.

CHRIST'S MISSION WORK—TWENTY-FIFTH ANNIVERSARY, 1879-1904.

THE services in connection with the Twenty-fifth Anniversary of the work of Christ's Mission have been continued, the following address, on December 11, by the Rev. David James Burrell, D.D., LL.D., of the Marble Collegiate Church, New York, being the second in the course.

Rev. Dr. Burrell's Sermon.

If I were going to preach and wanted a text, I should take the words that fell upon my ears as I entered the room, "Jesus Christ himself being the chief cornerstone."

I want not so much to arraign Roman Catholicism to-day as to emphasize the one thing which Roman Catholicism minimizes. The truth which is made the least of in that communion is the very blood of our Protestant life—to wit, the supremacy of Christ crucified.

I have known the minister who has had general charge and supervision of Christ's Mission for a good many years. The first time I ever met him was at Clear Lake, in Iowa, at the beginning of my ministry. I was looking for friends, and I found one in him, and I have never had occasion to abate my confidence in him to this hour. He is one of the bravest fighters I have ever known, and one of the gentlest—so courteous, and kindly and friendly; it is a delight to be associated with him. I am glad that he is not forever bickering with people who have not yet come out from the twilight of Roman Catholicism into the clear light of the Gospel. I remember in that first interview with "Father" O'Connor—and he has never passed out

of that fatherhood with me, he is still my father-confessor—I asked him if he would write his name on the blank leaf in my Bible between the Old and the New Testament; and he wrote his name, but over it—where it ought to be, over the name of every believer in Christ—these words, "A seeking sinner finds a seeking Saviour." Aye, and a seeking Saviour finds a seeking sinner—it works both ways. The two go in quest of each other. A soul is looking for light and a Saviour who shall lead him into it; a Shepherd has gone out on the dark mountains to find his lost sheep; and the two come face to face. That is the religion of Christ.

I was once in a little town in Brittany where I spent a few days ministering to a dear sister who was overtaken by sickness in that far distant land. At the close of my visit I was wheeled down through a little triangular square toward the railroad station on the outskirts of the town. It was in the Millet country, in the country of "the man with the hoe," where the sun goes down and leaves the gray shadows lingering a long while. In the middle of the square was an old crucifix. Day after day I had seen the little children in their wooden shoes clattering to school, and the workmen on their way to work, going by in their blouses, and always bowing under that crucifix. It was so old that the very outlines of the figure of Christ had been almost worn away by the elements. One could scarcely distinguish the Christ upon

the crucifix. This is exactly what has happened in the Roman Church. The people would go by and bow and say their morning and evening prayer before it. On the last night of my visit in that little town, as we were wheeled past in the twilight, I glanced out of the window and saw under the crucifix an old woman, whose hands were clasped and whose head was bowed upon her breast. I have often wondered how much that woman realized of the truth. The reason I am a Protestant is because that sort of thing is ever before my eyes. The figure of Christ is so obscured by pomp and ceremony that He can scarcely be known. I trust the woman at that shrine had her burden removed; that, in spite of all that her Church has done to obliterate the Christ, she still believed in Him. I cherish that lingering hope for many in the Roman Catholic Church. But there is so much of gathering darkness there; the trouble is at the vital point; "Jesus Christ himself being the chief cornerstone" is lost sight of.

It was before Luther became the Father of the Reformation that he was found standing under the crucifix, with tears on his cheeks, saying, "Fuer mich! fuer mich!"—It was for me! It was for me! I trust there are many like him in the Catholic Church now. I wish they would do what Luther did—and they will, if they look long enough; they will discover that the blood stains are the mark of the real Church of God. Luther went down to Rome afterwards in the hope of learning something of the atonement of Christ. He had high hopes of seeing the

Pope and the hierarchy bowing before the cross of the Saviour; but instead he saw his "Holiness" enthroned in splendor, and the cardinals in their red gowns marching to and fro. It was on this visit that he came to his senses. As he rested on his knees, half-way to the summit of Pilate's staircase, he seemed to hear the words, "The just shall live by faith!" There again you touch the vital spot—"The just shall live by faith!" By faith in what? By faith in Christ crucified. So far as my knowledge of the Roman Catholic Church goes, there is an utter eclipse of what we understand to be the doctrine of faith in Jesus Christ as a Saviour from sin. He will not consent to share the honors with any man or woman, living or glorified. As my friend, Dr. Ormiston, said in Montreal, when Ralph Waldo Emerson came to deliver one of his transcendental addresses, in which he spoke repeatedly of Plato, Socrates, Jesus and the other philosophers. Dr. Ormiston listened till he could keep silence no longer, when, forgetting the proprieties, he exclaimed, "My Lord Jesus has no peers! He has no peers! He stands alone!" The church was crowded, and the voice coming from the front of the rear gallery naturally made a commotion. It is true that Jesus shares the honors of redemption with no man or woman, priest or mediator, of any church on earth or in heaven. He is first, last, midst and all in all!

We are saved by the blood. We are not saved by any church membership, by any philosophy, by any subscription to any symbol. If I ever get to Heaven, it will be be-

cause I have been made holy: if I ever get to heaven, it will be because the blood cleanses me.

I said to a monk the other day in my study:

"Why do you come to see me?"

He answered: "Because I enjoy my fellowship with you. I like to talk with you."

I said: "Very well, let us have an understanding. Are you a Christian?"

"Thank God, I am."

Then I said: "To be a Christian, as I understand it, is to lean on Christ alone for salvation. There is nothing that will contribute to my salvation but faith in His atoning grace. I am bound to believe in Him, and then his blood cleanses me from all sin."

"Well," he said, "there is a whole lot else that I believe in, but, back of everything, I believe that too."

That is the important thing; that is the one thing that the Bible was written to tell me, The blood of Jesus Christ cleanses me from sin! That is what makes the Methodist brethren shout, "Glory, Hallelujah!" It is enough to make anybody shout for gladness. He saves us from sin!

I love the Salvation Army for that reason. One night in London, I came to Seven Dials, at midnight. Hearing the sound of the tambourine and drum, I followed it, and came to an open square where a group of men and women were singing and praising God and telling their personal experience in the fellowship of Christ. I saw others coming out of the alleys—reeling men and women, wrecks of humanity, scarred with sin—and gathering

there; and I heard one after another of those people, wearing the simple uniform of the Salvation Army, tell how they had been lost and found, how God brought them out of their sin and degradation in one way—the only way—under the warm blood of the cross. As I went on along the Strand, I could hear them singing, "He's the Lily of the Valley, the bright and morning Star, He's the fairest of ten thousand to my soul!" And may God forgive me if I ever say anything against the Salvation Army.

If you are a Christian, in any church on earth, you are a brother of mine. I lament that those of our Catholic brethren who do believe in Christ are in such dense shadows, and find it so hard to look with concentrated gaze into the face of Christ. There are always other faces coming between them and their Lord; some intermeddler saying, "Let me pray for you! You are not good enough!" Ah, how far they have gotten from the Man of Nazareth! Nobody was too poor to make his own prayer to Christ; no one ever came between the petitioner and his Lord. The Greeks came saying, "We would see Jesus," and they saw him face to face. No man must interpose between me and Christ. "He's the Lily of the valley, the bright and morning Star, He's the fairest of ten thousand to my soul!" All that Diogenes asked of the man that passed while he was sitting in his tub was that he should "stand out of his light." This is not too much for the humblest sinner to ask of his fellows, that they will stand aside and let him behold the Christ

who pleads "Ho, everyone that thirsteth, come!" That is all we ministers need to do—to bring the sinner face to face with the blessed Son of God.

I cannot help wondering what sort of a world this would be, what sort of churches we would have, and what sort of religion we should be preaching, if Christ had never died. Think of it! We are all sinners, alike. As Paul says, "God hath concluded them all in unbelief." I am just one of these sinners, and Brother O'Connor is another, and we all want to know the way of everlasting life. Men and brethren, what shall we do? I feel that way; I want to know how I can escape from this past record of sin. Is there not any way in the world of getting rid of sin? Tell me! I come to Jesus with that inquiry and he says, "Follow me and watch and wait. I am going to die. I am going to take your sins in my own body and bear them on the tree. Come after me and wait and see me stand in the breach for you! I came all the way from Heaven to die for you!" I follow after him and hear his wonderful sermons. I have got to have something more than preaching, however. I see Him doing wonderful works—opening the eyes of the blind and raising the dead, and I stand wondering. But his miracles do not save me. I wonder if He has forgotten that He promised to die for me. No, I hear Him say, "Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify Thy name." I know the cold shadow of approaching death is

over Him. I hear Him saying, "I have a baptism to be baptized with; and now am I straitened till it be accomplished;" and again, "I, if I be lifted up from the earth, will draw all men unto Me;" and again, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." And when I hear Him say these things, I know He has not forgotten; and I still follow Him until at last I come to Gethsemane. There I see Him pass under the dead shade of the olive trees, and I wait without. I know He is putting the terrible cup of death to His lips, and I hear Him pray, "O my Father, if it be possible, let this cup pass from me." I know what it means—every nerve and sinew, every drop of blood in his veins, is quivering and fever hot with the fear of death: and I am praying too, and saying, "O God, make Him patient to drink that cup. If He does not die, I must die—my sin must be expiated." I have a singular interest in the death of that innocent Man. He comes out wiping the crimson sweat from His face, and I follow to the judgment hall. They have seized Him and scourged Him and placed a crown of thorns upon His head; they are saluting Him in mockery and calling Him their King; they deride Him and spit upon Him; and I cry, "O God, will He be able to endure this? Make Him patient unto death!"

Out of the judgment hall we pass to the foot of the little hill, and there they lay the cross upon Him. On the summit of Golgotha they

have raised Him up between heaven and earth; and the sun goes out, and I hear them mocking Him in his death anguish, "If thou be the Son of God, come down from the cross." I am praying, "O God forbid that He should come down. Despite the pain, the awful agony, make Him patient for my sake, for the world's sake, to the very end;" and then out of that strange night there comes a cry, such as never pierced a night on earth, "Eloi, Eloi, lama sabachthani!" Then the shadows lift, and I look. He summons all his lingering strength, and with a loud voice cries, "It is finished!" and so yields up the ghost. O my Lord, Thou art dead! Dead upon the tree! And we live by faith in Thee!

In all the world there is no form nor ceremony, no church nor symbol that must be permitted to hide that vision from me. I live by faith in the crucified. If those who profess to be Christians in the Roman Church will shake hands with me on that proposition, I greet them as brethren in Christ. Oh, that they might put absolute confidence in that sublime truth and no longer make the Gospel vain by penances and confessions, and other forms and ceremonies!

Brethren, minimize everything, but magnify that simple, glorious truth. "The Church's one foundation is Jesus Christ her Lord"—He is first, last, midst, and all in all.

The Twenty-fifth Anniversary services were resumed on January 8, 1905, when the Rev. Dr. Alfred E. Myers, the associate of Dr. Burrell in the Marble Collegiate Church, as the preacher on the occasion,

most tenderly referred to the departed children of the Mission household, Luther and George, who had been in his Sunday School and Bible class.

Bishop William T. Sabine, of the Reformed Episcopal Church, was to be the preacher on December 18, in continuation of the Anniversary meetings, but on December 15 the Lord called home to Himself from Christ's Mission the beloved son, George Washington O'Connor, who had been the organist of the Mission for many years, and whose funeral took place on December 18, as reported in the January CONVERTED CATHOLIC.

The service on January 15 was conducted by Pastor O'Connor, and Rev. Joseph Sanderson, D.D., an old friend of Christ's Mission, was the preacher.

The Rev. George F. Pentecost, D.D., LL.D., was the preacher on January 22. A full report of his great sermon will appear in the March CONVERTED CATHOLIC. Dr. Pentecost was one of the great evangelists associated with D. L. Moody at the first Bible Conference at Northfield, in 1881, whose evangelical teaching so powerfully influenced the life and work of the pastor of Christ's Mission.

Bishop William T. Sabine preached on January 29, and most lovingly referred to the good work of his friend, Pastor O'Connor, for the last twenty-five years.

Following the speakers announced for February, the Rev. Thomas C. Hall, D.D., son of the great Dr. John Hall, will be the preacher on March 5.

The Gospel in Guatemala.

In a communication received last month from Brother A. E. Bishop, an earnest and devoted servant of Jesus Christ laboring in Guatemala, Central America, he gives an interesting account of the way in which the light of the Gospel first reached San Martin, Guatemala. He writes:

About five years ago, a man in that city, named Elias, received a tract entitled, "Thirty Reasons why Rome is not the true Church." He could not read, but the tract fell into the hands of one of his brothers who could. He read it over and doubts commenced to possess him. At last he got so desperately in earnest that he went off into the timber, far from any human being; there he fell upon his knees and cried to the great God, pleading that if the facts stated in the tract were true, he might know it. He communicated with his sisters, and a great desire took possession of them to have a Bible. They spoke to the priest of their longings. He told them that a look at a Bible would be worth a thousand dollars. They were poor; how could their desires ever be realized? About six months later a colporteur slept one night outside of San Martin. Next morning he took his pack and wandered through the city, going till at last he reached the opposite side of the town. There he knocked at the closed door of a humble shanty. The owners responded, and the colporteur asked permission to leave his packs while he went from house to house to sell the Bible.

The Bible! A man selling Bibles! If only one look were worth a thousand dollars, what would be the value of the book itself? These thoughts filled the hearts of these anxious ones. The colporteur explained that through the grace of God, the generosity of some of God's children and the American Bible Society, they could have a copy for a \$1.00 (at that time about 20 cents gold.) What

joy! What gratitude! The Elias family now had the long-desired Bible. The colporteur was one of our own converts, and the worker whom the Guatemala missionaries have been personally supporting for the past two years. Some would call all this chance, but we, who know His wondrous ways, are sure that His own hand guided the man with the Book to that very door.

Further on in his letter, Brother Bishop writes: Last October, after being in San Martin some days, I was impressed to return home rather suddenly. Starting at 6 o'clock in the morning, I pushed on rapidly, impelled to faster speed over bad mountain roads made doubly so by great washouts. Early in the afternoon, forty-two miles of bad roads were behind me, and I was at home. Our people had been telegraphing me repeatedly, but of course without reaching me. That morning, one of our most faithful believers, an employee of the Electric Light Company, of this city, for fourteen years, while fixing a live wire, a block from our home, suddenly received the whole current. A cry, a moment of suspension in the air, and he fell, crushing his skull. Mrs. Bishop was soon at his side, but a few moments later his spirit was with the Lord. For nearly fifty years, he had lived in the darkness of sin and Romanism, spending his wages on periodical Sunday spees, but the last five years were years of joy, peace, and victory. No home nor life in Guatemala showed a more marked change than his. Large numbers of people attended his funeral next morning, many of them hearing then for the first time in their lives the Gospel of grace that saves both from the guilt and power of sin. His employers testified that they had no other man in whom they placed such implicit confidence. In his testimony he would frequently say, "Where would I be to-day if the Gospel had not come into my life?"

Jesuitical Blasphemy.

A gentleman who was formerly a Roman Catholic and is now a good American Protestant sends us some clippings from Green Bay, Wis., which refer to the circular of the new bishop of that diocese, Dr. Fox, regarding the Jubilee of the dogmatic definition of the immaculate conception, and to the sermon of the Rev. Wm. F. Gannon, a Jesuit and head of Boston College, the largest Roman Catholic college in New England, at the consecration of a new bishop of Manchester, N. H., Dr. Delany, last September. This influential Jesuit priest in a great sermon said that, "when officiating at Mass a priest or bishop utters the words, 'this is my body,' instantly there is no longer any bread, but the God of heaven and earth, the Judge of the living and the dead; He who in the hollow of His hand holds and poises the universe, is resting in the hands of His priest."

In the same sermon this Jesuit said that "rich and poor, learned and unlearned must submit to the priest's judgment and sentence, and that judgment is ratified in heaven, sins are blotted out, the man by the power given to the priest, is received back into God's favor."

This learned Jesuit further said: "The power of a bishop goes beyond the boundaries of earth and time; his scepter will fall from his hand in death, but he is king for mortal souls whom he must rule and guide into eternal heaven."

Our correspondent says in the letter that brought the Jesuit's sermon: "How any reasonable being can teach such stuff and expect reasonable people in this enlightened age to

believe it, is beyond my comprehension. Such statements should be good material for THE CONVERTED CATHOLIC. They make its existence more necessary, for any people who believe such nonsense as this Jesuit teaches should be enlightened."

The Boston *Congregationalist*, commenting on this Jesuit's utterances, said:

We submit that with this doctrine preached on formal ecclesiastical occasions to the assembled hosts of New England Catholics there is still a place for Protestants in New England, and a stern fight ahead. The Jesuit theologian doubtless asserts the claims of the priesthood in a more extreme form than some of the clergy and many of the laity would, but in essence it is still the claim of the Roman Catholic hierarchy, a claim which the laity either accept or reject—and with it the Church itself—but which none of them openly dispute.

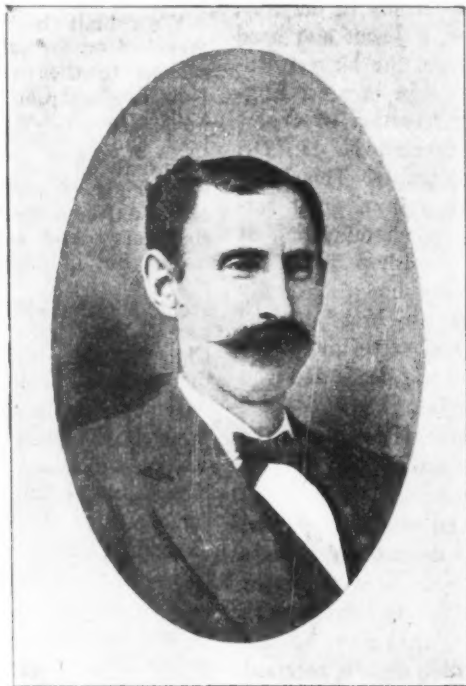
It is not quite correct to say that none of the priests or laity in the Roman Catholic Church dispute the blasphemous utterances of the Jesuit, for many of them are leaving the Roman Church, thereby showing their disagreement in the most emphatic way and taking risks that few of our easy-going Protestants can understand. Let the *Congregationalist* lead and push on the fight against the Jesuit's blasphemies, and large numbers of intelligent Catholics, American born, will enthusiastically sustain it and fall into line. It is such teaching in the Roman Catholic Church that has made infidels, atheists and anarchists of intelligent, strong-minded men in European countries; and if Christ be not lifted up before the Roman Catholics in this country, and His Gospel of salvation preached to them, they will likewise become irreligious.

"Down in Water Street."

I N the issue of THE CONVERTED CATHOLIC for May, 1901, appeared a most interesting sketch of the McAuley Mission on Water street, New York, by the famous journalist, George Kennan. He graphically describes a visit he paid

this Mission is ably and interestingly told by Rev. S. H. Hadley in his book of 242 pages, entitled "Down in Water Street," and which can be had from the author or by addressing this office.

The founder of the Water Street Mission was Jerry McAuley, a form-



Jerry McAuley

one night to a meeting held at the Mission. He says the experiences related by those converted, and the remarkable changes wrought in their lives by the grace and love of God moved him and others present to tears.

A full history of the work accomplished and the souls rescued from a life of shame and sin and led into the sunshine of God's presence in

er Roman Catholic with as bad a record for crime and bigotry as could be found. He was sentenced to serve a term of fifteen years in the penitentiary at Sing Sing, and there it was that he received the first light of grace and began to do missionary work among convicts like himself and others. He was at length pardoned by Governor John A. Dix, in 1864.

He passed through many trials, tribulations and relapses, until finally confirmed in the grace and love of God. It was Jerry McAuley who founded the Mission in Water Street, for the restoration of men like himself—sinners saved by grace.

As Mr. Hadley says in his book: "Hordes of Irish and other Roman Catholics poured in to see Jerry McAuley, the ex-thief, who had 'turned preacher.' Stones were often thrown in from the outside, and men were fighting on the inside. Some of the men would be sneering, some crying, some drunk, some sober, but he and his faithful wife saw nothing but the lost souls and the precious Saviour standing near."

During ten years Jerry McAuley carried on this work at No. 316 Water street, and after that opened another Mission at 104 West Thirty-second street, New York, known far and near as the Cremorne Mission. It was at this Mission that Samuel H. Hadley was converted, April 23, 1882. Jerry's health gave way at last, and his was the largest private funeral ever held in New York city.

Rev. Samuel H. Hadley.

The history of Samuel Hopkins Hadley is told in his book, "Down in Water Street," and, as Dr. J. Wilbur Chapman says in the introduction, it is the most fascinating story of salvation that can be found in modern literature; it is like a new chapter of the Acts of the Apostles. Mr. Hadley was as big a sinner as Jerry McAuley when he went to the Cremorne Mission.

"I glanced about the room," he says, "and saw a mixed crowd, I assure you. It was the regular Rescue Mission audience that I have grown

so familiar with since—pickpockets, thieves, drunkards, harlots, sporting men and women, and up near Jerry some glorious women, too. Only a glance was needed to tell me what they were doing there. They were there because it was good fishing ground, and they were helping Jerry to bring immortal souls to Jesus' feet.

"Jerry arose and amid deep silence told his experience—that simple story I have heard so many hundred times since, but which was ever new—how he had been a 'tief, an out-cast, yes, a regular bum; but,' he would add, 'I gave my heart to God, and He saved me from whisky and tobacco, and everything that's wicked and bad. I used to be one of the worst drunkards in the Fourth Ward, but Jesus came into my heart and took the whole thing out of me, and I don't want it any more.'

"I never heard this kind of Gospel before, with all the sermons I had heard, and I began to say to myself: I wonder if I too could be saved? There was a sincerity about this man's testimony that carried conviction with it. I listened to the testimony of probably twenty-five redeemed drunkards, every one of whom told my story. They had all been saved from rum. When the invitation was given, I raised my hand and soon was kneeling down with quite a crowd of drunkards.

"Reader, how I wish I could bring that scene before you! Never till my dying day will I forget it, how I wondered if I could be saved; if God could hear me. I was a total stranger, but I felt that I had sympathy, and it helped me.

"Jerry made the first prayer:

'Dear Saviour, won't you look down in pity upon these poor souls? They need your help, Lord; they cannot get along without it. Blessed Jesus! these poor sinners have got themselves into a bad hole. Won't you help them out! Speak to them, Lord; do, for Jesus' sake. Amen.'

"Then Mrs. McAuley prayed fervently for us. 'Dear Saviour,' she said, in closing, 'I was a drunkard

"Though I had knelt down with the determination to give my heart to God, when it came to the very moment of decision I felt like backing out. The devil knelt beside me and whispered crimes in my ears that I had forgotten for months. I had standing against me at that moment one hundred and twenty-five forgeries on one man alone. In the agony I had been in through drink, I had



Rev. S. H. Hadley

down in Cherry Hill fourteen years ago, and you saved me. Save these poor drunkards, for Jesus' sake.'

"Then Jerry sang in his peculiar voice, still kneeling:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood

Lose all their guilty stains.

Then Jerry went among the kneeling sinners, speaking kindly to each one and asking them to pray for themselves.

"How I trembled as he approached me!" - continues Mr. Hadley.

forgotten it until the devil reminded me of it there.

"Jerry's hand was on my head. He said: 'Brother, pray.'

"'I can't pray. Won't you pray for me?'

"'All the prayers in the world won't save you unless you pray for yourself.' I halted but a moment, and then with a breaking heart I said: 'Dear Jesus, can You help me?'

"Dear reader, never with mortal tongue can I describe that moment. Although up to that time my soul had been filled with indescribable

gloom, I felt the glorious brightness of noon-day sunshine in my heart. I felt that I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ with His love and power had come into my life. . . .

"I promised God that if He would take me from the bondage of strong drink, I would work for Him the rest of my life. He has done His part, and I am trying to do mine."

The best proof of the truth of this testimony is found in the great number of sinners whom Mr. Hadley, in the power of God, has been instrumental in bringing into the new life of Salvation.

Mr. Hadley will preach at the Twenty-fifth Anniversary services in Christ's Mission, Sunday afternoon, February 5, 1905. He will have with him many redeemed men who will give their testimony to the power of God to save men from all kinds of sin for Jesus' sake. Mr. Hadley did not know whether Jesus could "keep" him, until he went to work for Him. He says in the last paragraph of his personal testimony: "It seemed to me that Jesus said plainly to me, My child, work for Me. There are thousands who would come to Me, if they only knew Me. Go and tell them."

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,
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Bread Upon the Waters.

A subscriber in Canada says:

I have something of interest to tell you, at least it is to me, and I feel it will be to you.

Three weeks ago Sunday my son-in-law brought home with him to dinner a young man who is a student in McMaster's University. This student is a converted Catholic. He came here from Toronto to supply our pulpit for one Sabbath. He became a Protestant, I think, through the efforts of our Grand Ligne Mission, near Montreal, when he was nineteen years of age. His father thereupon turned him out of doors to care for himself. I think he is now about twenty-four years of age. He is studying for the ministry. He is bright and intelligent and well liked in the university. His father has been converted also, along with his family, and he has preached in his home town. His life work is to be among the Catholics. He was here but a short while. When he left I gave him *THE CONVERTED CATHOLIC*. When visited at the university afterward, he said he liked the Magazine very much and wished I would send him the back numbers, as they would help him very much. I had only ten of the back numbers left, having distributed the other copies during the years I have been a subscriber. If you could spare him some copies and write him occasionally, I think you would encourage him and help him a great deal in his work.

My interest in the Magazine increases, and your grand work and this passage of Scripture come to mind: "Cast thy bread upon the waters: for thou shalt find it after many days."

M. J. W.

THE GOOD WORK IN THE PHILIPPINES.

The work of reformation in the Philippines proceeds and progresses. Archbishop Aglipay, the leader of the Independent Catholic movement, continues to show good sense, and exercises great patience in dealing with the Papal agents whom the Curia appointed Bishops in the Philippines, and who boastingly style themselves "the American prelates." While that appellation might gain favor with some of the American Catholic officials, the Filipinos are somewhat indignant that they should be slighted and that none of their own priests should be deemed worthy of episcopal honors. They say, with truth, that they are not less Americans than Archbishop Harty, the Irishman, Bishop Dougherty, another Irishman, or Bishop Rooker, whose people are all Protestants. The Filipinos want bishops of their own nationality when duly qualified, and they are going to have them, independent of Rome. Archbishop Aglipay has a far larger number of bishops under him than the Roman Church ever had in the Philippines, and they preach against the Roman domination. They want a free Church in a free State, such as our country enjoys, and under our Constitution in the Philippines they will possess this boon. All they ask is fair play, or, as our President has said, "a square deal." In time they will get rid of the Roman system, and they will be more loyal to the American flag than any followers of the Pope could be of any country, for they will not be embarrassed by a divided allegiance.

We learn with great pleasure from an esteemed correspondent who is

working among the Independent Catholics, with the hearty commendation of Archbishop Aglipay—indeed, he is in close and constant communication with him and the other leaders of this movement—that the "open Bible" is warmly welcomed, and that its circulation is increasing.

Writing from Manila, December 12, 1904, our correspondent says:

"I have sold about 80,000 Scripture portions in the Aglipay movement, as I got the Archbishop to indorse the Bible.

"In one of the cartoons published here Aglipay appears with an American flag in his left hand, and a Bible in his right, marching to heaven. This sets forth his attitude on the Bible, and the flag was used to answer the false charges that his movement is hostile to the United States Government. This is a great battle out here, but I have enlisted for life, or until the Pope repents and begins to preach the real Gospel of Jesus Christ."

With reference to religious conditions our correspondent says:

"The Jesuitical trick of sending four 'American' bishops might have the effect of causing a few ignorant men to think they represent the American Government and that any contempt toward them will be interpreted as opposition to the United States, but the resentment aroused by the questionable actions of making promises, in a Papal bull, of four Filipino bishops and then breaking this promise will be duly understood by intelligent Filipinos, who will see just what discount to allow for each Papal promise, whether temporal, spiritual or commercial.

"A chicken can never again be forced into the shell from which it was hatched, because it has developed, and so with the Filipino people. They have come into a new world with new hopes, new plans, new aspirations, and new education, where the words Liberty, Equality, and Fraternity have real meanings. No more is there any fear of deportation for a law-abiding citizen simply because he offends the friars. No more does the Penal Code favor the 'Italian' religion."

Other parts of this communication refer to abuses that will soon be things of the past, and his whole tone is that of cheer in the present and hope for the future. Let every reader of THE CONVERTED CATHOLIC remember Archbishop Aglipay and all his coadjutors in their prayers, asking that special wisdom, grace and patience may be bestowed on them for the difficult and arduous, but momentous, work that God has committed into their hands.

—
In a recent letter to a zealous American friend busily engaged in spreading the knowledge of the truth as it is in Jesus in the Philippines, the Editor of this Magazine said:

"I thank God that you are able to help along the important religious movement in the Philippines. There, as elsewhere, intelligent people will break away from the Roman Catholic Church, and my prayer to God is that Christian people will help to instruct those earnest souls who are casting off the yoke of Rome to find the true way of life in the Gospel of Jesus Christ. I shall do all I can to sustain the Aglipay movement, while

it keeps clear of political agitation. I believe President Roosevelt will not take sides in this matter between Rome and the Independent Catholics. But all the Filipinos must be loyal to the American flag. Cultivate that sentiment in all your talking and in your writings.

"As for what this or that official may do now during his brief authority—that will pass away, and the right men will be placed in power by our Government. So let Archbishop Aglipay and the other Independent Catholic leaders and yourself too be patient, while earnestly prosecuting the noble work of delivering souls from the clutches of the Roman hierarchy.

"In conclusion, dear brother in Christ, be earnest in prayer, patient and forbearing, as I have been for twenty-five years in this work here, in our country, and the best results will follow. In all statements be careful as to facts, especially when you have to find fault with the ways of other people. They will not say and do things in our way or in the right way, as we think, but they may be in good faith and think they are right. So when we tell them they are in error and are doing wrong, let us have facts to prove it.

"May God bless you all in the glorious work of delivering souls from sin and superstition, and leading them into the knowledge and love of Jesus Christ." J. A. O'C.

Christ's Mission Work.

FORM OF REQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.

The Los von Rom Movement.

The syndicate letters that appear in the New York *Tribune* and other influential papers in our large cities over the signature of the "Marquise de Fontenoy" usually display not only an intimate acquaintance with the doings of the people who figure in the Almanach de Gotha and Debrett's Peerage, but much accurate knowledge of the past and present history of distinguished men and women in all parts of the world. Now and then, however, Roman Catholic proclivities manifest themselves in a manner that is not only likely to mislead the readers, but to cast a reflection upon some, at least, of the author's sources of information.

For example in the New York *Tribune* of January 18, in a contribution concerning a decree said to have been recently issued by the German Emperor forbidding the State Church of Prussia to send contributions to "Christian" countries for the propagation of Protestantism, there appears the statement that the Los von Rom movement in Austria, "under the mantle of evangelical propaganda is in reality 'away from the Hapsburg rule' movement."

In order to correct the erroneous impression likely to be created by this statement, the Editor of this Magazine wrote the following letter to the *Tribune*, which appeared in the issue of January 20:

THE "LOS VON ROM" MOVEMENT
LARGELY THE RELIGIOUS EMANCIPATION
OF THE PEOPLE OF AUSTRIA.

To the Editor of the *Tribune*:—
Sir: In the communication of the Marquise de Fontenoy in to-day's *Tribune* there is a reference to the

"Los von Rom" movement in Austria, which might leave the impression in the minds of some readers that it is merely political in its nature, and that, as the writer says, "under the mantle of evangelical propaganda it is in reality 'away from the Hapsburg rule' movement."

Without entering into the political aspects of the case, in which Americans generally are not much interested, permit me to say that the "Los von Rom" movement is largely a religious emancipation from the Roman Catholic Church, accomplished by the people themselves, and is so recognized in the official statistics published. During the last five years more than forty thousand Roman Catholics in Austria have declared their change of faith from Roman Catholicism to various forms of Protestantism, in which may be included the Old Catholic movement as independent of Rome. The statistics of 1904 are not yet at hand, but from statements in the press it can be gathered that the religious movement is making progress, instead of waning. These converted Catholics in Bohemia, Moravia, Styria, Salzburg and the Tyrol have not only united with the Protestant churches in the various communities, but in many towns churches have been built for their accommodation.

Whether the decree said to be issued by Emperor William, through the Prussian Minister of Public Worship, forbidding the State Church of Prussia from sending any funds in aid of this movement, can stop this secession from Rome remains to be seen. The powerful Protestant society, the Evangelischer Bund, has yet to be heard from on the subject.

J. A. O'C.

New York, January 18, 1905.

There are many Roman Catholic journalists in the daily Press of the United States who avail themselves of every opportunity to serve their

Church in the papers in which they are employed. If the proprietors of the papers find it profitable to print such news they will continue to give publicity to the statements of the tools of the Jesuits. But when false statements or misleading inferences are published, all respectable journals, like the *Tribune*, will find space for a correction by its Protestant readers. This is our experience with the best papers. The other kind we neither purchase nor read; and this can be said also of a large majority of the readers of THE CONVERTED CATHOLIC.

Fighting "Los von Rom."

The important movement of priests and people away from the Roman Catholic Church in Central Europe, which has been going on for several years, and which now claims to have more than 50,000 adherents, has at last roused the Pope's agents and organs to impotent fury. Below will be found some of the statements put forth in the *Hausfreund*, of Tep-litz, the most influential Catholic paper in Bohemia. This paper, after having arranged from Luther's works certain passages taken away from their context, to make the great Reformer appear as a drunkard and general advocate of licentiousness, proceeds thus:

Was Jesus a Protestant? No.

Was Mary a Protestant? No.

Were the apostles Protestants? No.

Were the first Christians Protestants? No.

Is then the faith of the Protestants the faith of Jesus? No.

The original church was accordingly Catholic. And this church can never be overcome, because Christ

has promised that He would be with this church always. As long as a father guides his child our church cannot fall.

Another extract from that paper:

The celibacy of the priests is in accordance with the Scriptures. Christ never directed any of his apostles to get married. He never performed the marriage ceremony for any of them. The holy St. John was His favorite, because he remained unmarried. The great and holy Apostle Paul was single and advised everybody to remain "even as I" (1 Cor. vii. 8). Even many who are not in the clerical ranks remain unmarried. The sanctity of the celibate state remains the same, even if one priest in a thousand violates his oath. Do the Protestant pastors, who have wives, remain pure? Not at all; and some have been condemned to prison. Those who are so concerned about the delinquencies of occasional priests should remember the conditions existing in the Protestant Church.

There is also a practical side to remaining in the Roman Church. Perhaps in Austria they do things differently, but here in America the average Protestant does not give his Church anything like as much as the priests get out of the average Roman Catholic. Austrian Catholics are told that all those who become perverts to the Protestant faith must remember that they will have to pay a yearly tax for the support of the pastors and their wives and children, although perverts can often have funerals, etc., performed for nothing, at first, this plan being used as an inducement. "On the other hand, it costs nothing to keep a Roman Catholic priest, and the latter charges nothing for his work among the poor," says this papal agent.

The articles from which these quotations are made close with an offer of

1,000 crowns reward to any pastor who can show that the doctrines of Luther as set forth in them are not genuine.

The two leading Catholic political papers of Germany, however, the *Berlin Germania* and the *Cologne Volkszeitung*, say that the success of the Protestant propaganda in Austria is largely due to the ignorance and mistaken tactics of the Roman priests and bishops.

No American Money for Rome.

In the "Letter" to Cardinal Gibbons last month the Editor of this Magazine said he did not think intelligent, self-respecting American Catholics would respond to the impudent demand of the Italian Pope for money to keep his machine going. It will be remembered that last month Falconio, the Papal Delegate at Washington, sent a secret circular to the bishops, which one of them—or his private secretary—sent to the *New York Sun*, deploring the shortage in the treasury of the Vatican arising from the refusal of France and Italy any longer to maintain the Papal institutions. As France and Italy are practically lost to the Church financially, Falconio says that the Pope must look to the United States for help, and he requests, nay commands, the American prelates to make up the deficiency; otherwise the Cardinals may have to sell their carriages and be deprived of the luxuries to which they are accustomed. He hopes the Irish Catholics in the United States will come to the rescue of these Italian ecclesiastics, and suggests "the formation of Peter's Pence Societies, the keeping of Peter's Pence

boxes in churches and institutions [and why not saloons and dance halls, nine-tenths of which are kept by Catholics?] and other pious devices which the piety of the faithful may suggest."

The *Sun*, with commendable enterprise, published Falconio's circular in its issue of January 7; and six days later it followed up the good work by printing this letter from an esteemed correspondent:

PETER'S PENCE AND HOME CHARITIES.

To the Editor of the *Sun*—Sir: In last Sunday's *Sun* there was a news item to the effect that Mgr. Falconio, on behalf of the Pope, had made an appeal to all the Bishops of the Catholic Church in the United States for an increase in Peter's pence collections. As a justification for this appeal it was stated by Mgr. Falconio that the revenues had fallen off very much in European Catholic countries, notably in France and Italy.

He even suggested some of the methods whereby Peter's pence collections could be augmented—such as the placing of special boxes in all the churches and the formation of Peter's pence societies. He conceded that the Catholics of the United States have been more than generous in the past.

Why should we American Catholics be burdened with obligations that European Catholics shirk and evade? We have in nearly every parish a school to support which entails onerous burdens on us. We build and support costly churches, colleges, asylums, protectories, monasteries, convents and episcopal palaces. But the worst of it is that, while the Irish are contributing very largely for such institutions as are already noted, the Italian and German Catholics expend their charity in real estate for themselves and their families.

Take St. Anthony's Church and monastery in Sullivan street, now

used by the Italians and having none but Italian priests. There is not a brick or a stone or a nail in those edifices that was not paid for by English speaking people.

Not only have we to pay for churches for Italians here, but we are now called on to double our collections for Peter's pence, much of which, if not all, is spent in Italy.

As charity, it is said, begins at home, would it not be well to build a few homes or institutions for aged but respectable indigents, where such people by the payment of a small sum could end their declining years? Many such people have been generous contributors to churches in their younger years, and now, with only two such homes in our city, many are obliged to end their existence in the poorhouse on Ward's Island.

I am an Irish born Catholic, but I shall not act supinely when I think a wrong or injustice is about to be imposed on my people.

WILLIAM M. O'DOWD.

New York, Jan. 12, 1905.

This letter abundantly fulfils the positive prediction in the "Letter" to Cardinal Gibbons that the Irish Catholics in this country would not continue to "maintain a worn-out institution like the Papacy that has been a curse instead of a blessing to every country where its influence has been felt, and which liberty-loving nations like France and Italy have condemned."

Letters of a similar tenor also appeared in subsequent issues of the *Sun*—one from a priest, who scores the high ecclesiastics, whom he calls "a purple aristocracy," and who says that "not one out of fifty" Italians comes to his church on Sunday, although he has "many of them" in his parish.

Another Catholic, a layman, says in the *Sun* (January 22): "It is to be hoped that the attention of Catholics

will be drawn to the fact that the less they give the more likely it is that they will obtain what they want;" and he advises Pope Pius X to "cut out a host of things that American Catholics abominate and detest." This Catholic writer further says: "The things our money goes for at Rome are all—or at least nearly all—wrong."

The statements in the January "Letter" to Cardinal Gibbons have been amply verified by members of his own Church. Accuracy, courtesy, fairness and undaunted American patriotism shall continue to be characteristic of THE CONVERTED CATHOLIC, and especially of the Editor's "Letters to Cardinal Gibbons" every month.

A subscriber in Illinois said in a letter received last month: "I have taken your Magazine for one year, and wish it sent to me in future. I would be glad to lend my Magazine to my Catholic neighbors, but I think they would be offended. They read very little, and not one of them takes a church paper, and they know nothing about church matters, except what the priest tells them, and they are content with that. They don't want to think for themselves.

"P. J. H."

If our friend will ask his Catholic neighbors to read the Magazine or send it to them they will not be offended, for they will see it is good reading and it will help them to be good Christians.

Thousands of Catholics have been converted by reading the Magazine; that is, by having their attention directed to Christ and His salvation by it, and then reading the Bible.

"CATHOLIC SCHOOLS, A MENACE TO THE NATION."

EXTRACTS FROM FATHER CROWLEY'S
BOOK ON THE PAROCHIAL SCHOOLS.
THE PUBLIC SCHOOL MUST BE
DESTROYED.

"CATHOLIC priests and prelates are determined to destroy the American public school. Their slogan (suggested by the Roman cry against Carthage in days of old, *'Delenda est Carthago'*) is, *The public school must be destroyed*. The Romans had in view the maintenance of their commercial and military supremacy; the Catholic hierarchy has in view the selfish interests of its priests and prelates, and not the true welfare of the church or state.

"If the course of these prelates is pursued by the hierarchy certain things must inevitably follow. Animosities will be engendered among the American people which should have no place in the citizenship of our republic. The Catholic Church will lose all of her power and prestige in America. A hurricane of hate is brewing. I love the Catholic Church, and to save her from destruction in America I write this book.

"The Catholic parochial school in the United States is not founded on loyalty to the republic, and the ecclesiastics who control it would throttle, if they could, the liberties of the American people.

"It is my profound conviction that the masses of the Catholic people prefer the public schools, and that they send their children to the parochial schools to avoid *eternal punishment*, as their pastors preach from the pulpit, 'Catholic parents who send their children to the godless public schools are going straight to hell.'

"The Jesuits are particularly vicious toward the public school. In the Holy Family Church, the largest parish in Chicago, in 1902, during a mission, at which there were present at least 2,500 people, all being women, the Jesuit preacher said:

"Parents who send their children to the godless public schools are going straight to hell. I make this statement in the presence of the blessed sacrament. Now, I want you good mothers, whose children attend the parochial school, to kneel down and offer up with me, from the bottom of your hearts, three Our Fathers and three Hail Marys for the conversion of these wicked and benighted parents who are sending their children to the godless public schools."

CATHOLIC LAYMEN OPPOSED TO THE
PAROCHIAL SCHOOLS.

"I am morally certain that not five per cent. of the Catholic men of America indorse at heart the parochial school. They may send their children to the parochial schools to keep peace in the family and to avoid an open rupture with the parish rector; they may be induced to pass resolutions of approval of the parochial school in their lodges and conventions; but if it ever becomes a matter of blood not one per cent. of them will be found outside of the ranks of the defenders of the American public school.

"If a perfectly free ballot could be cast by the Catholic men of America for the perpetuity or suppression of the parochial school, it would be suppressed by an astounding majority.

"The plain Catholic laymen know that the public school is vastly superior to the parochial school in its methods, equipment, and pedagogic talent. They know, too, that the public is the poor man's school. They know that the public school prepares, as no other can, their children for the keen struggle of American life and the stern duties of American citizenship.

"Prelates and priests work upon the fears and feelings of the women and children, and the fathers, to have peace in their families, yield and send their children to the parochial school."

CLERICAL HOSTILITY TOWARD THE PUBLIC SCHOOL.

"Catholic clerical hostility toward the public school is a fact with which the American people will be forced to deal sooner or later—the sooner the better.

"I assert that it is the set purpose of the great majority of the Roman Catholic hierarchy in America to destroy, root and branch, the present system of American public schools.

"The Catholic clerical scheme to utterly destroy the American public school has these among other phases:

"1. The bringing of the public school into contempt by characterizing it as 'godless,' 'vicious,' 'a sink of corruption,' etc.

"2. The securing for the Catholic parochial school the largest possible share of the public school tax funds.

"3. The encouraging of other sects to start sectarian schools and to demand public moneys in payment for the secular education of the children.

"4. The securing of a Catholic majority on public school boards and on the teaching staff of the public schools in the hope of being able thereby to lower the tone of instruction and discipline in the public schools, and thus bring the public schools into disfavor.

"5. Securing the employment of the nuns and monks as public school teachers.

"6. The prevention of normal school training of public school teachers.

"By these and other means, Catholic ecclesiastics hope to destroy the public school system, and to make the parochial school supreme."

PAROCHIAL SCHOOL BOARDS OF EDUCATION.

"The board of education of the Catholic school system is none other than the Vatican, meaning thereby the Pope and the Propaganda and their ecclesiastical advisers. These high Church dignitaries, comprising the Pontiff, cardinals, and others, constitute what may with propriety be

called, in view of their relation to the parochial school, the board of education of the Catholic parochial school system."

ANSWERABLE TO THE VATICAN.

"To whom are the parochial school superintendents responsible? They are directly answerable to the Vatican authorities. The Pope has never seen America, and if reports be true, does not understand the English language, and hence, cannot read the Constitution of the United States without the aid of a translation or an interpreter.

"The supreme head of the parochial school system in the United States is inevitably an Italian, and a person whose election suits France, Spain, and Austria. The college of cardinals has its majority composed of Italians. The Church calls itself universal, and is established indeed in all parts of the world, but any cardinal who is not an Italian has no more chance to become Pope than he has to become President of the United States. France, Spain, and Austria, have for centuries exercised in the conclave the right of vetoing any candidate for the papacy whom they disliked. The Holy Ghost, if he acts at all in the selection of a Pope, must consult these three secular governments. Dr. Alzog says:

"The great Catholic powers have continued to exercise a greater or less influence on papal elections down to our day." (Dr. Alzog's Manual of Universal Church History, Vol. II, p. 484.)

"It certainly must seem to the American people an anomaly that France, Spain, and Austria should have a commanding voice as to who shall be the supreme head of a system of schools in the United States of America.

"I submit to the American people this question; Is it to the best interests of the nation that a multitude (now over a million) of its children should receive their secular education in schools which for their highest

supervision are subject to ecclesiastics whose perpetual residence is in Europe, who have never seen the shores of America, who are strangers to our language, our customs and our laws, and who attack Americanisms?

"Do not give money to the parochial schools, and do not patronize them.

"The religious orders, which supply nearly all the teachers, male and female, to the parochial schools, are hostile to the American public school."



Rev. J. J. Crowley.

Rev. J. J. Crowley says: "The parochial school, as it is, is a curse to the church and a menace to the nation."

A Remarkable Book.

The volume of 415 pages published by Rev. Jeremiah J. Crowley, a Catholic priest of Chicago, entitled "The Parochial School, A Curse to the Church, A Menace to the Nation" (price one dollar), from which we make copious extracts this month, has created a sensation in the metropolis of the West, and will doubtless be productive of the best results in all parts of the country. It is a book for Protestants, intelligent Catholics, and all other good citizens. Bishop S. M. Merrill, of the Metho-

dist Episcopal Church, Chicago, has reviewed it most favorably in the *Northwestern Christian Advocate*, and other writers and thinkers have declared it to be the most terrible arraignment of the Roman Catholic Church in the United States published in many years.

This book will have two results: It will strengthen the hands of all Protestants in opposition to the domineering, grasping power of the Roman Church, and it will lead Catholics by the thousands out of it. Hence THE CONVERTED CATHOLIC most heartily welcomes such a work, and most warmly commends it to all the Cardinals, bishops and priests.

It was written, the author tells us, "to expose the irreligious teaching of the parochial schools of the Roman Catholic Church.

"It gives an appalling account of priestly graft, drunkenness, immorality and sacrilege." [It need not be said that THE CONVERTED CATHOLIC would not soil its pages with the recital of such crimes, but Father Crowley prints them all in his book. He exposes to public view the skeleton in the closet of his Church—the holy Roman Catholic Church.]

"This book," the author continues in his introductory notice, "gives the details of scores and scores of schemes which are used by the priests and prelates to filch money from the people.

"This book shows that a Catholic rector of a medium-sized city parish has a larger income than the President of the United States.

"This book shows that the Catholic hierarchy is bent upon destroying the American public school, and it gives the main features of the plan

which the bishops and priests are pursuing.

"This book shows that the Vatican is hostile to the fundamental principles of the American Government.

"It shows that the Vatican is attempting to establish diplomatic relations with the Government at Washington, and it tells of efforts in this direction by Cardinal Satolli.

"This book gives, incidentally, a few samples of the Popes and Cardinals who were most infamous men, and they are taken exclusively from Catholic authorities.

"This book contains the admissions of Catholic authorities to the effect that there has been a loss of thirty million adherents to the Catholic Church in the United States of America.

"This book pleads for the emancipation of the Catholic people from ecclesiastical bondage and clerical tyranny.

"This book calls upon the Catholic people to forsake drunken, grafting and immoral priests and prelates, in obedience to an honest conscience.

"This book, whenever it cites or quotes an authority, gives volume and page.

"This book is published to save the Catholic Church in America from destruction, to deliver the Catholic people from the control of corrupt priests and prelates, and to safeguard the American public schools."

Thus it will be seen that the book is a thunderbolt launched at the whole Roman system by one of its own priests, and not by an outsider.

Father Crowley says he was born in Cork, Ireland, in 1861. He is a graduate of St. Finbar's College,

Cork, and of St. Patrick's Theological Seminary, Carlow, and was ordained a priest in 1886, and entered the diocese of Chicago in 1896, where he continued to exercise his ministry until a few years ago when, with twenty-five other priests of that city, he began a crusade against the awful corruptions in the Roman Catholic Church. For this he was excommunicated by the then papal delegate at Washington, Cardinal Martinelli; but the latter was compelled to revoke the excommunication, and Crowley has continued his crusade unmolested. He is sustained in his work by a body of Catholic laymen, and decent men in the priesthood everywhere secretly encourage him.

Family and State Both Below the Church.

On a Sunday in December Priest J. B. Curry, of St. James' Roman Catholic Church, in this city, said to the children of his congregation: "Don't mind your father or mother if they tell you to go to school on Thursday. They are to be obeyed at all times, of course, under ordinary circumstances, but I am your spiritual adviser, and I tell you to come to church on Thursday to attend the mass of the Immaculate Conception. I don't mean that you shall 'play hookey' for the purpose of 'shooting craps' in the streets, or to get into any mischief. It is only that you should give this day to your religious duty. It is a holy day of obligation with Catholics. Come to church Thursday, even if you have to disobey. If the 'old man' or the 'old lady' is so forgetful of religion as to tell you to go to school, come here. Don't you be like them. Show that you have more respect for religion than the cats and dogs in the streets."

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XXVI.

NEW YORK, February, 1905.

Sir: In the letter of the Marquise des Monstiers (Miss Mary G. Caldwell) renouncing the Roman Catholic faith and withdrawing from your Church, she said: "At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off the yoke of Rome." That phrase—"honest Protestant blood"—struck a responsive chord in the hearts of many who in various ways had been seduced into the devious paths that lead to Rome, and who, it is hoped, will now follow Miss Caldwell's good example. Her Protestant blood was that of the Kentucky Breckenridges, a family that has been conspicuous in the history of our country for three-quarters of a century. Bishop John Lancaster Spalding, of the Roman Catholic diocese of Peoria, Ill., is a cousin of Miss Caldwell's on the Breckenridge side, and it is well known that he is accounted half a Protestant by the authorities at Rome. Every priest in the United States knows that but for his liberal views and his independence of character Dr. Spalding would have been appointed Archbishop of Chicago a few years ago when Archbishop Feehan died; and again in 1903 he was passed over as the successor of Archbishop Kain of St. Louis. His Kentucky blood did not assert itself then, because he was too far advanced in years to take a stand in opposition to the Roman machine. He has continued in his rural retirement in Peoria in literary and philosophical pursuits, somewhat after the manner of Archbishop Kenrick of St. Louis, who opposed the decree of Papal Infallibility at the Vatican Council in 1870, and never accepted it or preached it, though he continued in his see for nearly twenty years after the dogma was promulgated. Bishop Spalding, I am sorry to say, has been so affected by the action of Miss Caldwell that he was stricken with paralysis last month and must now retire to private life. It may be in the Providence of God that, like his cousin, his "honest Kentucky blood" will now assert itself and he will declare his emancipation from the bondage of Rome.

Nearly sixty years ago a Kentucky Breckenridge took a memorable stand in opposition to the Roman Catholic Church. This gentleman, Rev. R. J. Breckenridge, D.D., was pastor of the Second Presbyterian Church of Baltimore when he discovered that a Roman Catholic relative of one of his families was making efforts to convert them to Romanism. To counteract this influence Dr. Breckenridge commenced a series of lectures on Roman Catholicism, designed to point out the diversity of Rome's way of salvation from the Gospel of Christ. At the second or third lecture he was interrupted in his discourse by a stranger in the congregation who challenged his statements and demanded to be heard in reply. This, of course, was refused, and amidst the brief confusion occasioned by the novel incident, the intruder, who proved to be a Roman Catholic priest, and the instigator of the attempt at proselyting, was removed by the sexton.

Other ministers in Baltimore at that period became interested in this subject, and Dr. Musgrave, of the Third Presbyterian Church, on Eutaw street, likewise began a series of discourses on the general subject of Romanism. There was some excitement in the public mind and great audiences assembled at the church. Among others whom Dr. Musgrave invited to speak on the subject was his friend, the Rev. Wm. L. McColla, a man of war, whose weapons were both "carnal" and "spiritual." He had been an army chaplain with General Jackson, and from both habit and principle always went well armed, both in peace and in war.

On the night of the lecture the house was again densely packed with an excited congregation, and a mob outside. At the appointed hour Chaplain McColla, accompanied by Dr. Musgrave, ascended the pulpit. Then exhibiting a large sword cane, he placed it at the side of the desk in full view of the congregation. When throwing off his military cloak, he drew from his coat pocket a pair of large cavalry pistols, which he carefully deposited one on each side of the open Bible. Then with great composure he looked over the great congregation and said: "My friends, I think we will have no disturbance to-night." And so it was. Having the "drop" on the rioters inside, he held them in perfect order while he delivered his lecture, and the word having been promptly passed to the rioters outside, they were restrained from violence lest damage should come to their associates within.

Times are changed, Cardinal, in your city as elsewhere since those events. So many persons have left your Church in the last fifty years that they outnumber two to one those that remain obedient to the Pope, and it would not be advisable to oppose with violence the statements of those who think it their duty for the enlightenment of others to indict the Roman Catholic Church or to give expression to their reasons for renouncing it. The Marquise des Monstiers has not been subjected to any annoyance, nor have others who in a good spirit have declared their sentiments regarding the Roman system.

I take pleasure in recalling that it was my good fortune fifteen years ago to do something toward establishing these amicable relations between the people of your Church and the great Protestant public. In the winter of 1889-90 I was invited to Baltimore to preach and lecture in churches of various denominations. A great congress of your Church had been held in that city in November, at which Archbishop Ireland made the famous declaration: "We must make America Catholic."

The part of his speech in which this declaration was made is as follows "Our work is to make America Catholic. If we love America, if we love the Roman Catholic Church, to mention the work suffices. Our cry shall be, God wills it, and our hearts leap with crusader enthusiasm."

Notwithstanding this bold, defiant, threatening attitude, which was calculated to stir up the Protestant blood of the country, the course we followed at the meetings I addressed—and I was in your city nearly three months at that time—was one of conciliation and charity for the Roman

Catholic people and even for the priests, who were deceived by the blustering Archbishop. He said what was not true when he declared it was the will of God that our great nation should become a Catholic country. That would mean that God's malediction should fall upon it and bring it down to the level of other Catholic countries. It may be, when we as a nation forget God, that He will forget us and let the country become the prey of the Roman pestilence of illiteracy and degradation. But when that time arrives, it will be the work of Satan and not of God.

I preached the Gospel in your city, Cardinal, and was not molested; rather was I commended by many of your people, who came to hear me, and not a few of whom were converted. I recall with pleasure the case of a young man who was a student in your theological seminary—old St. Mary's, where you and I also received our theological training—and whose conversion was the sensation of the day in Baltimore. You have not forgotten the incident, I dare say, for you were much upset at the time, and even the papers that were most friendly toward you referred to your perturbation on the occasion. The circumstances attending the conversion of this young man were described at length by the press of your city, and to refresh your memory I will give here part of the report as it appeared in the *Baltimore American*, the leading daily paper of the city, in its issue of February 14, 1890:

Bethany Methodist Church, corner of Lexington and Calhoun streets, was packed last night at the close of a series of revival meetings which have been conducted there by Rev. James A. O'Connor, of New York, formerly a priest of the Roman Catholic Church. Rev. Mr. O'Connor introduced to the congregation J. W. Holmes, a student of St. Mary's Catholic Seminary, on Paca street, who had left the seminary and the Roman Catholic Church and become a Protestant under Mr. O'Connor's guidance. He was there to give his experience as a Catholic, which he did, and undoubtedly created a sensation.

After the usual devotional exercises, Rev. Mr. O'Connor preached a short sermon. He spoke very kindly of the Catholics. Of the clergy, he said, he pitied them. He loved them as former associates, and with all his heart he said he wanted to see them brought into the light. During his career as an evangelical minister he said he had personal knowledge of twelve hundred Catholics being converted to the Protestant faith, and he knew that thousands, though not professing conversion, had had their faces turned toward Protestantism. In closing he alluded to the Catholic student, and introduced him to the congregation. In doing so he made a few remarks relating the circumstances attending Mr. Holmes' departure from the seminary.

"This brother," said Mr. O'Connor, "sought me out. We went to the study of the pastor of this church and began our conversation about the seminary, which I, too, had attended. We talked of the past, and then our talk drifted to Christ. We conversed for a while on this subject, speaking of the love and the all-saving power of our good God; and then, somehow—I can't tell how—I found myself on my knees beside our young brother, who also had fallen on his knees. Then we prayed, and the Holy Ghost descended and Christ entered our brother's heart."

As soon as Mr. O'Connor closed, the student stepped forward. He

was robed in his student garb, consisting of a white collar, black tie and long gown. His face was cleanly shaven.

"I leave St. Mary's Seminary," said he, "because in there I cannot find peace. I sought aid from mortal man, but found none. I felt a longing for something which I could not even explain to myself. The ceremonies attending my stay at the seminary grew repulsive; everything seemed a sham. By chance I heard of Mr. O'Connor. I left the seminary and called on him. I found him at the parsonage of Bethany Church, as he has described. We talked of the seminary. He asked certain things about the institution, and I answered his questions, and he remarked that there was very little change in the place. Then I told him about my spiritual troubles. He talked of Christ and explained the Scriptures as I had never heard them explained before. Finally we knelt in prayer, and while we prayed there stole into my heart a peace that was a stranger there. It was then that I resolved to leave the seminary, and so I have done it forever. There are others there who are groping in the dark that I wish I could lead to the light. For all connected with the seminary I maintain the most kindly feelings. Of all the students and priests I cannot help but think kindly, not to say lovingly. I wish they, like myself, were out of the wretched place, to cease following what I now am convinced is a false faith."

Mr. Holmes then said he had a paper which he wanted to read. He has sent it to St. Mary's Seminary. It explains his reasons for leaving. The paper, which he then read, was as follows:

St. Mary's Seminary, Baltimore, Feb. 12, 1890.

Rev. Fathers Magnien and Dyer:

I am writing this that my departure from the seminary may be explained. As a man and as a Christian I must state my reasons for withdrawing. I had long believed that I had found Christ's true Church in the religion of Rome.

My knowledge of the practices of the Church had been derived wholly from the theological writings of the Fathers. With you, however, I learned very soon that the practical working of the Church is different from what I had supposed. I learned that the Virgin Mary alone is invoked, together with Joseph, and that our dear risen Saviour is not approached in prayer. Not one prayer have I heard addressed to Christ. Yet, are we not directed to do so in God's Word—Heb. 4:14-16.

Nowhere in the Bible are we directed to pray to the mother of Jesus, and I cannot longer continue to do so. She occupies, in the Roman Catholic Church, the place that God has given to his Son Jesus Christ. Christ alone is Mediator between the Father and man. "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins," etc. But you all taught us to go to Mary and gain her intercession with her Son. This is unfounded in Scripture, and is directly opposed to it. "Come unto Me [Jesus] all ye who labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." Matt. 11. In the seminary, however, everyone is told to have a "spiritual director" to guide him by advice and counsel. God says: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him." Through our blessed risen Saviour we have access to God, who thus offers Himself as the "spiritual director" of all men. "But," I am told, "you have no right to interpret Scripture for yourself." This is an invention of man inspired by Satan. God gave all

men a free will, intelligence and a desire to arrive at truth. Chains may bind the limbs, may deprive the hands of their motion, but, thanks be to God, no chains can ever restrict the operations of the mind! I can and will no longer submit to be influenced by any inventions of man in religious matters.

Then, again, I fail to find the seminarians and the Roman Catholics generally filled with that love of Jesus that always characterizes the followers of Christ. "If any man be in Christ, he is a new creature." And what also pained me is the total lack of study, not to say of interest, in God's holy Word, "If ye love Me, ye will keep My commandments." But how can we know what His commandments are unless we study His Word? I will not state my views upon other matters just here. For every pupil, for every teacher in the seminary, I entertain the greatest good will; but, as towards the representatives of a religious system, as towards those who claim to set forth and teach God's truths, I have no sympathy whatever. I know there are many, many true, sincere Christians who bow at Rome's altars, but they are Christians not as a result of being Roman Catholics, but in spite of it. What would they not be were they permitted to exercise freely, accounting to no one but God, that most divine of all gifts, an unfettered intelligence? And the same is true of many of those who blindly follow the traditions and teachings of the Roman Church. I find not so great reverence for holy things in the seminary as among the Protestants. Therefore, since I am no longer at heart a Catholic, I wish to leave at once. I have prayed to God, and He has heard me. The hope and joy, peace and comfort I have been so long seeking have entered my heart and filled my soul.

I experienced this personal union with Christ, my Saviour, last Friday, as I knelt in prayer with one who had been formerly a Catholic priest, and was also educated in the seminary.

Permit me to say a few words more in parting: Study the most precious Word of God. Throw aside the explanations men have given it, and let the Holy Spirit alone be your guide in interpreting it. The childish traditions, legends and stories of past ages cast far away. Approach Jesus directly—not through the Virgin Mary—and surely He will hear you.

The Catholic Church is an exponent of what I verily believe is largely unfounded traditions and fables. I bear it no love. It has miserably deceived me—has injured me. Henceforth I shall take the blessed Bible for my guide, and study it with the assured promise of the aid of God in understanding its sweet truths. And, in conclusion, let me say, I love the Catholics. They are deceived. May the true light from heaven enter their hearts, fill their souls with peace, and lead them to Jesus!

J. W. HOLMES.

As Mr. Holmes was converted in a Methodist Church, I sent him to Drew Seminary, Madison, N. J., one of the best institutions in the United States, where he was most kindly received by the Rev. Dr. Buttz, who still continues the honored President of the Seminary.

Mr. Holmes, like Miss Caldwell, was a native of Kentucky, and his family also had been Protestants. After a profitable course of study in Drew he went West and engaged in business. His "honest Protestant blood" also saved him from the yoke of Rome. I could relate many other cases of conversion in which I have been privileged to take part, but this letter is already too long, and I must stop here. Next month I shall have something more to say to you.

Yours truly,

JAMES A. O'CONNOR.